

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 200.

## The Principles of Nature.

### ANCIENT AND MODERN SPIRITUALISM.

BY REV. JAMES RICHARDSON, JR.

And behold there appeared unto them Moses and Elias talking with him.—MATT. 17: 3.

THE disciples of Jesus beheld Moses and Elias talking with their Master. This purports to be the statement of a fact—a fact just as much to be relied on as the statement that the Saviour preached the Sermon on the Mount—that he healed all manner of diseases among the people, or any other account in the Gospel record. The whole story of this wonderful event is as follows: "And Jesus said unto his disciples, Verily I say unto you, there be some that stand here that shall not taste of death till they have seen the kingdom of God come with power." And to give them some signs and indications of the coming of this spiritual kingdom—of his connection with the spiritual world, and the great prophets and teachers of old, now inhabiting it—he takes with him Peter and James and John—these alone—three friends peculiarly endowed, more intimate with Jesus, and doubtless more advanced in spiritual things than the rest of his disciples—and leads them up into a high mountain, apart by themselves, up into the purer, more ethereal and spiritual air—nearer, as it were, to the heavenly world—on the serene heights where, far from the noise and tumult of the world, with no fear of human intrusion, in the solitude of nature and of God, he might not only hold more uninterrupted communion with beings from those radiant spheres on high, but where he might exhibit to these three chosen friends something of the wonders and the glories of immortal and spiritual land. And we read that he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light; or in another and more graphic description, "his raiment became shining, exceeding white as snow," so that no potter's earth can white them; and there appeared unto them "Moses and Elias, and they were talking with Jesus." Another account adds, "who appeared in glory and spoke of his decease, which he should accomplish at Jerusalem."

Such, with certain variations and additions of the different biographers of Jesus, is a statement of what I can not but regard as a most marvelous phenomenon—a most wonderful and striking event in the life of Jesus—a fact so peculiar that, had it occurred and been recorded in the present material age—an age so universally and utterly skeptical in regard to spiritual manifestations—it would hardly have gained any credence save among the simplest minds. For nothing could be more out of the common course of events—more preternatural, strange and marvelous—than the occurrence of such a phenomenon as this. Two ancient prophets—the great lights and mightiest teachers of the Hebrew nation—Spirits that long centuries ago had passed away from earth—not only manifest themselves to Jesus, but are seen even by three of his chosen friends and disciples, conversing with their Master as with a well-known and beloved friend.

Such is one of the greatest wonders, the most striking and peculiar events of which we have any account in the Gospel record, and which may be properly classified under the general term of miracle, by which I understand some marvelous spiritual phenomenon—some work wrought through the influence of a mysterious invisible agency. In this materialistic age, indeed not only are the facts of such phenomena being called in question, but even the possibility of such a thing as a miracle is doubted by very many people, tacitly, perhaps, but still I think quite universally; while there are not a few men, distinguished by a grand courage and a singular intellectual boldness, who very publicly deny and reject every account of miracles whatsoever. Of this wholesale rejection of the miraculous, Prof. Strauss of Germany, and Parker of America, are very famous instances. Both of them are noted for very extensive learning, illustrious scholarship, and exalted moral and religious character. Indeed all the various theories of miracles that are commonly held among us, practically deny the spiritual origin of these phenomena. The most common theory of Christian miracles—that which is most in vogue among the great herd of unthinking theologians is, if I mistake not, that these various wonderful works were wrought, and the strikingly marvelous events that occurred in the life of Jesus took place, in opposition to the laws of nature, as a sign of his authority and a proof of his divine mission, without any intelligence in regard to the cause and mode of operation on the part of Jesus himself. Of course he was supposed by this theory to be but a blind, unconscious medium of an almighty power, and these miracles are to be regarded as no evidence of any spiritual insight or divine and spiritual force in the Saviour. Another theory seeks to explain these wonders by referring them to common material causes, and thus endeavors to do away with all that is mysterious and miraculous, and therefore with all that is spiritual in them; while a third and most modern view of the subject rejects the facts and denies the possibility of miracles altogether. Such is the view adopted, especially by the friends and followers of Strauss and Parker; and regarding miracles as events taking place, and events performed, in direct opposition to Nature and in violation of her laws, I, too, should say that a miracle was an utter impossibility. But I see no sort of necessity of regarding these occurrences as a violation or contravention of the laws of Nature. To suppose that God would act in violation of his own laws—would set them aside under any circumstances whatever—would be to suppose that such laws were inadequate, imperfect, and not the wisest and best. Any change in the modes of divine

action, or interruption of the divine laws by the omniscient, all-wise Law-giver, would be an act of condemnation passed upon such modes and laws, and a denial of the omniscience and perfection of the great Creator of him who is the same yesterday, to-day and forever—with whom is no variableness nor even shadow of turning. But I see no sort of necessity of regarding the Christian miracles as violations or contraventions of the laws of Nature or of the regular, intelligent, all-wise and all-perfect modes of divine action. To my mind these miracles have a spiritual origin. Shall I who dwell in an humble spot of this little insignificant orb, a mere speck and point as it were among these systems and firmaments, and systems of firmaments, that make perhaps but a corner of a still mightier universe—shall I undertake to set limits to the divine laws, to number them and count them all over on my fingers, as though I were omniscient? It may be replied that the laws of Deity—the divine modes of action—are everywhere similar and identical; that from one we may learn all, as Newton from the fall of an apple deduced the gravitation of worlds; but it was the great Newton himself, that paragon of learning and wisdom, the very monarch of his times in the realm of science, who declared at the close of his long and brilliant career: "I have but gathered a few pebbles on the sea-shore, while the great ocean of truth lay all unexplored before me." And even were the laws of the outward material universe perfectly clear and explicable to us—could we read through the book of external nature as easily as a child's primer even, still there remains this unexplored, mysterious Spirit-world; still how little do we know of invisible and spiritual things; the laws of the soul—of the relation of the visible to the invisible, and of the unseen world of Spirits to this! And I believe, dear friends, that the various Christian miracles have a spiritual origin; that they depend for their manifestation on unknown and spiritual laws; that they are indicative of spiritual influence and spiritual agency; manifest a knowledge of interior and spiritual causes, and prove a spiritual elevation and spiritual communion on the part of the Saviour; and that they are not the mere signs of outward authority, or proofs of a commission from on high, given only to impress and convince the world. And yet, evincing as they do, a wonderful spiritual exaltation and a marvelous insight into the mysterious causes of things, as well as a sublime connection with the spiritual world and a communication with spiritual beings, they necessarily do impress us with the extraordinary character of the nature, qualifications and gifts of Jesus, increase an interest in the teachings of the Saviour, and thus give an additional power and authority to his words. In regard to some of these miraculous facts, as I am aware, it is comparatively an easy matter to resist the idea of their spiritual origin, and perhaps by some exercise of ingenuity to find a material cause for such effects; but in such instances as those related in the passage from which our text is taken, as must be obvious to all, it is utterly impossible, as spiritual presence forms the very staple and substance of the narrative; and recourse therefore is had by the anti-spiritual theorists to the supposition either of hallucination or deception on the part of the disciples.

But this position, assuming as it does the ultra impossibility of miracle, and involving a rejection of the facts of the Gospel narrative, can never fully content the minds of the unlearned and unsophisticated, who require a plain and simple faith. And with all my respect for the intellectual power and moral character of Prof. Strauss and his distinguished American follower, Mr. Parker, I know of no literary work so utterly unsatisfactory as the great work, especially of the former, on the Miracles of the Gospel Record. By the system of *reductio ad nullum* there employed, in explaining away the facts of the miracles, and reducing them to myths and non-entities, not only every event in the life of Jesus, with his every word and teaching, might be nullified and done away with, but no record of history or biography, whether ancient or modern, would stand the test of such destructive criticism and analysis; and it would tend in the end to the utter discredit of all historical accounts—to an entire annihilation of all faith in human testimony. I fully believe, therefore, not only in the Christian miracles as manifestations and evidences of spiritual agency, but look upon them as holding a most important place in the Gospel economy. Indeed, of all the various facts in the life of Jesus, I know of none of higher importance or of greater significance. They open to me the spiritual world; they impress me with the sense of a spiritual presence; they teach me a belief in invisible and spiritual agencies, as no other events recorded in the Gospel can do. Especially is this the case in the marvelous account from which our text is derived.

This text necessarily suggests to us the questions here, first, what does this passage reveal to us in regard to the spiritual world and the connection of Jesus? secondly, of what use and benefit are such revelations to the world? These questions we shall endeavor to answer as fully and clearly as our present brief limits will allow. In regard to the spiritual world and its relation to Jesus, the text teaches, first, that men still live after the phenomenon called death has taken place; that Spirits still exist after they have departed from the body; that death, therefore, so far from being an annihilation of being, the end of existence, or even a decay and dissolution of the man, is but the new birth of the soul, its birth into a higher world, its entrance into a brighter and more radiant sphere of life and light and glory. It gives no foundation even for the glowing and disgusting (to me, I must confess, dear friends) doctrine, that the spirit sleeps with the decaying body in the damp and dismal

grave, in the fearful charnel house of the tomb till the resurrection day. For it presents to us the Spirits of Moses and Elias, whose decaying bodies had been committed to the earth, and whose ethereal portion had passed to the invisible and heavenly world centuries on centuries before. We must either believe this or deny the truth and reliability of the Christian Scriptures; for in the words of the record, "there appeared unto the disciples Moses and Elias;" and this great and delightful truth, that the Spirit still lives in the Spirit's home, adorned with new beauty (for in the language of the Gospel narrator it is said they "appeared in glory") is recognized as a well known and undoubted fact, and is spoken of as naturally and as simply as any occurrence of common life, without any exhibition of wonder or surprise in regard to the matter.

Again: This passage teaches us that the souls of the departed are possessed of bodies as much as when on earth, for more ethereal bodies, doubtless, and that they were seen of Peter and James and John, to whom they "appeared in glory;" "that there is," therefore, in the words of the Apostle Paul, "a natural body and there is a spiritual body," and that the Spirits of those who have long since passed from the earth are not only able to make their presence felt by those who still remain in this lower world, but that they can and do manifest themselves personally to their brethren who are still dwelling in the flesh. And we further learn that the spiritual world is near to Jesus, and was around him; that he had his conversation in heaven while yet on earth; and that not infrequently, in the words of the Gospel, "angels came and ministered unto him."

We are taught, moreover, by this passage under consideration, that the inhabitants of the world of Spirits are still human beings; that they feel the same; act, speak, converse, and are the same in most respects as when on earth; or in other words, that they are natural and familiar, and that they are thus recognized as the same beings; for we find Moses and Elias, so many long ages after their departure from the earth, still known and recognized as Moses and Elias—associating familiarly with Jesus, and still cognizant of events, and alluding to the scenes of earth. For they spoke of the decease of Jesus, and that it should take place at Jerusalem; and this, as well as their own presence with Jesus, proves that the Spirits of the departed still retain their interest in the affairs of the humble planet where they had their first birth—still are attached to their earthly home, to their friends, and their former countrymen. The disciples Peter, James and John, not only saw these ancient and illustrious prophets and guides of the Hebrew fathers, but it is recorded that they appeared unto them *talking* with Jesus. There are those little verses, as it would seem, in the Christian Scriptures, who regard the doctrine of spiritual communications, that is now beginning to awaken a fresh attention of mankind, and the communion of mortals with the souls of the departed, as a wholly new and strange doctrine, opposed to the teachings of the Bible and of the Gospel record, and who therefore turn away from it in abhorrence, and denounce, in no measured terms, not only those who profess to believe it, but even those who take the liberty, to which they have an inborn right, of giving their attention and thought to a subject so sublime, and of investigating phenomena more striking and marvelous than any that have arrested the minds of men for centuries. But we learn from the text that the blessed Jesus held communion with the Spirits of the departed. "And, behold there appeared Moses and Elias talking with him;" and this is by no means the only passage in the Gospel that illustrates the doctrine of spiritual intercourse and communion on the part of the Saviour, with the spiritual world. And not only to Jesus himself did Spirits thus manifest themselves and hold communion, but they appeared also to certain of his disciples, and they also listened to the words of Spirit guests. So far, then, as Jesus himself and those of his disciples are concerned, the fact of spiritual intercourse is unquestionable. To doubt it or deny it, would be to doubt or deny the Gospel record. On them was shed the splendors of the invisible and heavenly world. For his face did shine as the sun, and his raiment was white as the light, and angels from their bright abodes of ecstatic joy and beauty, who before in seraphic choirs had sung the blessings of his advent, came to minister unto him; and the Saviour promised that his disciples also should enjoy communion with the world of Spirits. If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." O what a delightful hope! what a blessed promise to that little band of hated and persecuted ones, as they came to the martyr's death, "Yet a little while, and the world seeth me." I will not leave you comfortless; I will come to you. "Yet a little while and the world shall see me no more; but ye shall see me. And again—precious promise! comforting thought!—"For where two or three are gathered together in my name, there am I in the midst of them." Certainly, to his friends then present, and to his disciples generally, this opening of the heavenly world, this revelation of spiritual glory, had its uses and its benefits, else why did Jesus thus take them with him as witnesses of this sublime and marvelous exhibition! What assurance must it have given to their faith. What strength and joy to their trusting love of their humble and persecuted Master, that although hated and condemned by Chief Priest, Elder, Scribe, and Pharisee, he was beloved by the great saints and prophets of the Just!—that though despised by the proud lordlings of earth, he was yet so beloved by the purest and loftiest Spirits of the heavenly world! What a blessed comfort and consolation to them in their future

labors, trials and sufferings to remember those sweet, encouraging words: "I will not leave you comfortless—I will come to you." And it was doubtless through a faith in such spiritual influences that they should be enabled to remove mountains, and nothing should be impossible to them, Jesus promises his followers, "the works that I do shall ye do also, and greater works than these shall ye do, for I go to my Father."

We have thus, my friends, considered the Gospel doctrine of spiritual manifestations, of the connection of the spiritual world with this, and the communication of Jesus and his disciples with that world. We learn from the life and teachings of the Saviour the great and blessed truths of the nearness of the spiritual world; of the fact that the Spirits of the departed are still cognizant of human affairs; that they made themselves visible to Jesus and his disciples; that they conversed with him, and that he promised his friends and followers that he would still be present with them, and make himself manifest to them after his departure from earth; and so full, clear and explicit are the teachings of the Master upon this point, as to admit of no sort of question on the part of any candid mind. We must either admit the facts and statements of the Gospel narrative, or else regard the disciples as the subjects of hallucination, and accuse the biographers of the Saviour of willful and intentional deception.

But I should do myself, as well as my subject, injustice, did I not say a few words to you in conclusion, in regard to the newly-awakened faith—a faith so universal in early times and in the days of the primitive church—in spiritual presence and spiritual communion; its influence, uses and benefits to mankind. In the first place, we can not but regard the reviving belief in the nearness of the spiritual world, and in the ministry of angels, that is now engrossing to so great an extent the attention and thought of the most refined and exalted as well as reflecting and scientific minds of the nation and of the world everywhere, as tending to mental and spiritual elevation. Could the mass of mankind, now so engrossed in earthly cares and labors—unwise and unsatisfactory, albeit—so wholly eaten up by worldliness, avarice and sensuality, come to feel the nearness and reality of the spiritual world, its radiant portals unfolding themselves to their quickened and purified vision, and gaze upon their ethereal splendors, they could not but be powerfully impressed with the conviction of the transitory and perishable nature of worldly gain and riches, of earthly possessions and honors, and all the various paltry and ephemeral objects of human ambition, for whose attainment they are now wearing out their lives and debasing and deadening their immortal souls—they would inevitably become more spiritual and more elevated, more powerful, more loving, more harmonious, and truly happy. And I fear there never was a period in human history when such influences were more needed; when mankind were more wholly absorbed in material, and therefore perishable, interests as now they are; and when there was so little love of spiritual theory, so little concern in the sublime unfoldings of the future, and in the things of the spiritual and eternal world.

Again: This doctrine of spiritual presence and spiritual communion has had a blessed use in awakening the minds of men from an utter disbelief in God and the soul; and already, thanks to our heavenly Father, thousands upon thousands of blank infidels in this our own land, and in other parts of the world, have been led, through this new movement, from a cold and gloomy atheism to a living, joyful faith in the existence of the soul, the being of a God, and the glories and blessedness of an immortal life. This, even if there were no other benefit derived from the newly-awakened faith in the spiritual world, is a vast and almost incalculable good.

Again: There are a large number throughout Christendom doubtless who have no faith whatever in their own individual immortality hereafter; who believe that their Spirits will be absorbed at death into the infinite Spirit; and many of them have already been turned by the reward of this glorious doctrine of spiritual presence from this cold, unsatisfying faith. There are those, too, of all sects and churches who have had no hope whatever that they should meet and recognize the beloved ones of their soul in the future life, or that the departed Spirits were at all cognizant of the home and friends they had left behind. O how many times, dear friends, has the sorrowing, despairing question come to me from such, "Can you believe that I ever shall see and know my child, my brother, my friend in another world—that I ever shall be united to them again?" And often and often, too, the cold and bitter saying falls upon my ears, "O I can not, I will not believe that the pure Spirits of another world can still have an interest in the scenes and inhabitants of this dark and wretched earth." To how many such as these, among the most intelligent, refined and cultivated people of the land, has the reality of the Gospel teachings of spiritual presence and communion brought new light and life and joy.

You, my dear friends, have been blessed by Providence with a more enlightened, humane and liberal faith than is enjoyed by the vast majority of mankind, or even by the vast majority of your countrymen. Think, then, of the gloom, the misery, the horror that must be theirs who have been trained in the fearful belief that the great mass of mankind have been elected from all eternity to perpetual damnation and unutterable woe in the future, and that they and their loved ones may be—most probably are—of this number! Think of their suffering, their agony of mind, as they hear the professed minister of the Gospel at the hour of death and burial, as well as in the pulpit! O how often have I listened to such utterances, teaching them that God had

snatched away their little ones from their arms, in wrath and vengeance, as a judgment on their sins and their want of repentance, and that the offspring of the ungodly and unregenerate—those who did not conform to their wills and teachings, and belong to their church—the children of the unbaptized and unregenerate, should suffer the torments of the damned forever and ever! When you reflect, dear friends, that still over the length and breadth of this whole country—and how much more in other lands!—such are the horrible doctrines quite generally taught, and such are the religious sentiments in which the vast majority of mankind are trained, can you wonder that men are greeting everywhere with enthusiastic delight and an elevated joy, above what words can tell, anything that can reveal to their minds the great truth of the nearness of the spiritual world, the ministry of angels, the presence and communion of the dearly loved ones who have gone before them to the blessed, glorious life of the future in that radiant land where is fulness of joy and pleasures forevermore; that they rejoice to believe they are still around them, still with them, still breathing messages of love and tenderness into their loving hearts; that the bereaved mother, the lonely and loving one, can hear from her loved and departed ones the precious words of the Saviour, "I will not leave you comfortless—I will come to you."

### THE SPIRITS IN WILBRAHAM, MASS.

MESSRS. PARTRIDGE AND BRITTAN:

NOT many evenings since I accepted an invitation to attend a "Circle" that met at the house of Dr. Glover, in this village. The exercises of the evening commenced with music—playing on the piano, accompanied by several voices. After sitting a while, a few of the company were exercised apparently by some foreign influence, made visible by various motions of the head and arms. The "afflatus" was evidently upon them; but the "god" of the lyre and the silver bow" has learned to be more gentle in his treatment of his *vates* than he was wont to be in ancient days. There was no wild rolling of the eyes, no disheveled hair, no struggling to throw off the influence of the "god," but a calm and thoughtful expression of countenance. Presently one of those thus influenced arose and proceeded to address us very much in such a strain as is often heard in prayer meetings of the different religious sects. The matter of his discourse was unexceptionable. At the close of his discourse he remarked, "This is the first time that I have ever spoken in these circles, but I may come again and speak more at length if I can control the medium. You wish to know my name—no less than three have already mentally asked the question. Well, I will give it to you. When in the form they used to call me 'Edward.' After a short pause some one asked, 'Did you formerly live in this place?' 'Yes, I used to walk up and down this street.' 'Will you give your other name?'—for we do not recognize you by the name of Edward alone." "Hyde" was given in a distinct tone. "Ah, yes," exclaimed one or two voices, "we recollect now." It was the name of a Methodist minister, once the steward of the Literary Institution in this place, who died nearly twenty-four years ago, and who was now, if we can believe it, manifesting himself through the speaker by suggesting the thoughts and words of his discourse. It is proper to state that the medium, who is not a resident of this town, knew nothing of Mr. H.

Again, another medium—a gentleman—was "rappé" by a Spirit calling himself "Byron." "Bring the Bible," was uttered through the medium. It was brought. "Turn to the sixth chapter of the Revelations." The chapter was found. "Please read." This request was complied with; and when the reader had uttered the words of the eighth verse, "And I looked and behold a pale horse, and his name that sat on him was Death, etc."—"There, that will do," said the medium, and he rose to his feet. After a few preliminary remarks he commenced delivering himself in poetic numbers, which for strength and sublimity of expression were equal to anything that Byron ever wrote. Death, the mighty conqueror, was personified, who, in "thoughts that breathed and words that burned," detailed his "doings" since the commencement of his career on the earth.

I said to the medium, after the circle broke up, "I wish you would give me that poem in writing." "I would," he replied, "if I knew what it was." He declared himself to have been wholly unconscious of what he had uttered; and yet, *mea* *judice*, he had delivered a poem that any one who has ever written in the English language might well be proud of. I have been informed by others who have heard him, that many of his utterances are of the same elevated character.

*Appropos* of this medium, whose name is William Hume: any one having but little acquaintance with him, can not but discover that he is an unlettered person. Not only is he unacquainted with any other language than his own, but his knowledge of that is quite imperfect. Some time since, three pieces of writing were handed to me with a request to translate them, said to have come from his pen while in a state of trance. One was in Latin verse, with the name of Camoens, the celebrated Portuguese poet, signed to it. The versification was correct—the thoughts and style of a modern caste. The other pieces were Greek poetry, signed "Theognis," the name of a poet who flourished between five and six hundred years before Christ. The measure of both was accurate, and the style of thought resembling that of the ancient Greek writers. Subsequently the medium gave a correct translation of the Greek pieces in elegant English verse, which I have seen and read.

I have also seen several manuscripts from the pen of Mr.



Hume, said by him to have been dictated by Spirits, and strongly characteristic, in style, of the persons whose names are signed to them. One is an elaborate treatise on the Antiquity of Coins. Another, a poem of two hundred and ninety-eight lines, with the name of Walter Scott annexed, the subject such as Scott's muse delighted to dwell upon, and exhibiting his peculiarities of thought and style. Another, a discourse by Walter Balfour, commencing with a criticism on the original words of his text, and containing expressions that any one who has heard Balfour in the pulpit, could not fail to recognize as his own.

But enough of this. Will any of the theories broached to explain these phenomena, aside from that which assigns their origin to beings in another state, satisfactorily account for them? We can not account for the origin of the Greek and Latin pieces in the same way that the utterance of Hebrew words and sentences by an ignorant servant-maid, as stated in treatises on mental philosophy, is accounted for; for these were written, by a hand that had never written such before, and with all the accuracy of accent, of *spiritus*, and euphonic changes peculiar to the Greek, and with the measure of Greek and Latin verse. We really hope we shall yet have some satisfactory "scientific" explanation of these things, if the thing can be done by any of our *savants*; for there are many minds not satisfied with what purports to be such.

W. H. RUSSELL.

#### FROM PROFESSOR HARE.

Is the New York Tribune, of the 6th instant, a critic does great injustice to a medium to whom I was greatly indebted for assistance in my investigation of Spiritualism, in supposing her to be wanting in patience or amenity. This writer should know that the lady in question had been with many previous tedious effects to verify the idea that the manifestations came from an unconscious muscular action on her part. Three months had passed, during which she had given me many manifestations, which were by her and her associates considered as sufficient to convince me. And after all these rather annoying experiments to prove her a physiological dupe, I had constructed an apparatus which I expected would not move intelligently without the aid of the vision of the medium; yet, on trial, the apparatus demonstrated the opposite to be true; so that it might be fairly viewed as setting the question against me. It was naturally thus viewed by believers. But the sentiment uttered under the disappointment of my not yielding to the *experimentum crucis* to which I had confidently resorted, soon gave way to a cheerful consent to assist in another trial. As respects the dissatisfaction shown by media, this critic only sees the subject on his own side. He does not recollect that the doubts expressed by visitors, even when couched in the most delicate language, involved often a suspicion of fraud or falshood. But to many of those who go to see manifestations display an offensive suspicion in their prying looks as well as in their sneering language. I have known the most gross and unjust usage to be visited on media; but so far as my experience goes, I am surprised at the indulgence which I have met with, even from the very individuals whom this writer erroneously intends to have been wanting in amenity. If the beam were out of his own eye, and he could see the subject as it ought to be viewed, he would perceive the deficiency to lie in his structures rather than in the deportment of the excellent lady whom he selects as an exemplification of his erroneous inferences.

There were never any words which struck me as being more absurdly false than the following employed by this same critic: "The Spirits tell us nothing of any practical value."

Is not religion of value? For what do the people of Great Britain pay more than forty or fifty millions of dollars annually to their clergy? Is it not for the sake of religion? Since the coming of Christ and of Mohammed, has not religion been one of the primary objects of human contention? What is this life to immortality? The last idea which I should expect any sane man to advance would be that conveyed in the above quotation: that when the Spirits tell us of a Spirit-world, such as described by my Spirit father, and confirmed by a convocation of Spirits, we are told nothing of any practical value! That those who are now unbelievers, as I was, should express their unbelief, is of course to be expected; but that any person should allege that such knowledge, if true, is not of the highest practical value, is really surprising for any one permitted to occupy the columns of a reputable newspaper, with his opinions!

But according to Warburton (an English bishop) and Whately, Archbishop of Dublin, the Pentateuch does not give any account of another world; and in the Gospel we find that, according to Christ, the other world is in the same cavity with hell, where all who "seek the good things of this life" are, like Dives, to be boiled to eternity in the fire "prepared for the Devil and his angels from the foundation of the world." The blessed, meanwhile, like Abraham and Lazarus, are sufficiently near to converse with them, and witness their misery. We find that the only heaven promised by Christ to his disciples, was that of being judges in Israel. Now, I should be quite as willing to sleep for ever as to have for my immortal soul either of the rewards thus held out in Scripture; and hence I consider it of immense importance to be informed that there is such a Spirit-world as that described by my Spirit-father, and confirmed, under test conditions, by the higher Spirits. In no other case have I found any one to derogate from the importance of this information, admitting it to be true.

One mourner tells me that if it be true, she would value it more than a thousand worlds, especially as connected with the idea that an idolized child, of whom she had been recently deprived, shall still be her companion, and may communicate with her. A near relative, who died a few days since, has been to communicate with me, and I heard of her translocation to a happy sphere within a few hours after death. This I deem of immense practical importance, since it deprives death of its terrors. I know that my friend has escaped from the sufferings of this disease, and the debility of old age, to a state of ineffable happiness.

Whatever this critic may allege, in point of fact, every word communicated to me by my Spirit-friends does good to my heart, if not to my understanding. It is a satisfaction to find that two of my children who died in infancy, can address me as I was addressed by one of them in a letter published in my work.

Those who swallow the scriptural canons, yet strain at spiritual gnats, and who can believe anything which is said to have happened two thousand years ago, who credit a witness of whom they know nothing, provided he has been long enough among the dead—may dispute the truth of all this; but that is what I am prepared to expect. It is just what a Mohammedan would expect from a Christian or a Christian from a Mohammedan, touching the inconsistent facts on which they severally rely for their expectations of future happiness. But that an ignorant should tell a person who is made happy by information respecting the Spirit-world, that it is of no importance, is downright folly!

Before I became a Spiritualist, I counted with uneasiness the years as they rolled away; and although hoping for a future state, I felt a gloomy doubt as to what that state could be; but now I feel impatient rather that time should fly faster; and I only wish to live in order to make others partake of the gratification which has been imparted to me.

If the writer were competent to understand my experiments, he would perceive that the account which I have given of them leaves no alternative but that to which he alludes of an absurd imputation of insanity against myself, in common with many thousands of Spiritualists, or that bodies are moved by an intelligence and physical force, which can only be explained by the agency of Spirits. He would perceive that the experiments made with the lever board and spring balance (plate 3) are essentially the same as those made with the vibrating lever spiritoscope (plate 4, fig. 1; see "Spiritism Scientifically Demonstrated," by Prof. Hare, at Barry's, 221 Arch street, Philadelphia, or at 312 Broadway, New York.) But Mrs. William Eastie, the daughter of the late Dr. William E. Channing, was witness of a manifestation through Mrs. Hayden as a medium, which involves at once all that the experiment to which he objects was designed to accomplish as evidence. I allude to the fact, that while Mrs. Hayden's hand was so lifted from the lever, a space was made visible, both to Mrs. Eastie and myself, between it and the surface of the board, the index still proceeding to communicate rationally, by pointing to the letters in due succession.

—Philadelphia Times.

ROBERT HARE.

MACHINE IS THE HUMAN FRAME.—Very few, even mechanics, are aware how much machinery there is in their own bodies. Not only are there hinges and joints in the bones but there are valves in the veins, a forcing pump in the heart and other curiosities. One of the muscles of the eye forms a real pulley. The bones which support the body are made precisely in that form which has been calculated by mathematicians to support and supporting columns—that of hollow cylinders.

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 30, 1856

### THE INDIVIDUAL AND THE STATE.

Man existed before the government. From the beginning there were laws and principles written in the human mind and heart, or developed in the constitution of things, which he was bound to observe. For example, he was required to reverence the Author of his being, and to respect the claims of humanity. These duties man, in his individual capacity, must perform. They are imposed by higher authority than any human institution. They depend upon the relations established in Nature. No possible circumstances can release the individual from these pre-existing obligations. The State has no authority to interfere with the subject in the discharge of these duties. Caesar has a right to his own. He may demand that which bears his super-scription, but it is not his prerogative to govern the conscience. There is a higher power. The soul was created in the divine image; therefore, render unto God that which is due to him. The creator is above the state, and his universal laws are of higher authority than the acts of human legislation.

We have no party political creed or excessive sympathy for the men or measures on any side. We acknowledge it to be our duty to respect the government, and to set an example of obedience to the laws. We are willing to concede to the civil power all that is right; but when it becomes so unchristian as to demand more, we must ask:

"Leave to act  
As conscience orders."

While we would enforce the duty of a rational submission, we would claim the privilege of virtuous independence. The individual may submit, from the nature of circumstances, to that which is unjust to himself, but he can not be compelled to give his influence to strengthen the hands of the oppressor. It is easy to concede a case in which the subject would be justified in withholding his support from the government. Should the State undertake to force the individual to do that which he is assured is absolutely wrong, it would be proper to refuse. He should preserve his integrity, even at the expense of his liberty. We grant the right of the State to make laws; we admit that it is the duty of every man to observe them, so long as they do not contravene the laws of a Higher Power, and obedience does not involve a violation of the conscience. We are not opposed to Caesar; we only wish to determine the extent of his jurisdiction, and to keep him in his proper place. When he attempts to go beyond his appropriate limits we may employ humane and rational means and measures to oppose him. When the civil power is used for base purposes—to further the designs of a selfish policy and an unhalloved ambition—it is the part of the philosopher, the philanthropist, and the Christian, to withdraw, and leave others to bear the fearful responsibility of their own actions.

On a question of right and wrong an enlightened and true man must have a better standard of judgment than the vote of the majority. There is a higher Power than the government—before this we bow. The officers of the state are not the conservators of the conscience. In the Divine wisdom that is left in the individual keeping of every man, and we must expect to stand accused if we violate the law written in the heart: Our highest duties and obligations do not originate in the artificial institutions of men. They exist in Nature, and are founded in wisdom. As a standard of truth and a rule of human action, they are superior to the proceedings of Congress, or the decisions of the courts. What if we are authorized by the Constitution to destroy our brother man? What if this is recommended by the Executive? The conscience is as sacred as the Constitution, and the Supreme Ruler of the universe is above the President of the United States. Here we acknowledge the authority of Nature and Deity, and would rather live an exile than court the favor of the civil power, if it be deaf to the voice of God and regardless of the claims of humanity! If we were to defend a man in a career of violence and crime, using our powers to screen him from justice, we should expose ourselves to a fearful retribution. Are we less guilty when we uphold the government instead of the individual? We see no reason why we should applaud the State for killing its thousands in the settlement of ordinary national quarrels, and at the same time denounce the miserable assassin because he has slain one. Is it right to hang an individual and suffer the nation to pass without a word of reproof, so long as the same law of hatred and retaliation is the governing principle in both cases?

The time has come when nations, as well as individuals, should learn that there is a better way to redress a wrong than to commit another of equal or greater magnitude. As the civil power is at all times liable to transcend its appropriate limits, it becomes necessary to exercise an intelligent discrimination. All will admit that there is a point beyond which the State can claim no jurisdiction, where the subject is accountable to no earthly tribunal. If it be true that man existed with all his individual duties and obligations before the origin of the government, it is sufficiently evident that he is subject to a Superior Power, and must be governed by a higher law. This authority he is not at liberty to disregard. He may be authorized to act in a legislative capacity, but he can not abrogate the institutions of nature. The supreme law is not made to depend upon the peculiar circumstances of his social and political condition. It is a part of the original constitution of things. This man is required to obey in all cases, while he is only bound to sustain the civil authority so far as it is intended to secure the ends of justice, and is likely to preserve the universal harmony. Now if Nature and God forbid that we should inflict an irreparable injury upon our fellow, the State has no right to legalize the deed. It is not for us to abolish the Divine law and make one of our own. Inasmuch as all civil and political institutions derive their existence from man, it follows that their authority can never be paramount to the principles of Nature, which are the laws of the Creator.

#### The Editor down East.

MR. BRITTAN will lecture in the Hall occupied by the Spiritualists in Hartford, Conn., on Sunday, March 2d, afternoon and evening, at the usual hours. Mr. B. will also speak in Deerfield, Mass., on Monday evening, 3d; at Greenfield, Tuesday, 4th; at Shelburne Falls, Wednesday, 5th; at Montague, Thursday, 6th; Randolph, Vt., Saturday and Sunday, 8th and 9th. The friends in the places herein named will please make their arrangements to correspond with the above programme, and thus oblige the lecturer.

Mr. Brittan will be pleased to receive subscriptions to the TELEGRAPH and orders for Spiritual books wherever he may travel. All books so ordered will be forwarded free of postage.

### THE KOONS IN NEW YORK.

For some three weeks Mr. Jonathan Koons, his son and daughter, have been in New York, holding nightly circles for spiritual manifestations, at Jackson's Hotel, in Spring-street, opposite Clinton Market. Their advent in this city has not been trumpeted to any great extent, and their circles have been rather of a private and select than a public and promiscuous character. We believe all who have come in contact with Mr. Koons during his sojourn among us, have been impressed with his simplicity of character and honesty of purpose; and the manifest unsophistication and artlessness of his son and daughter are such that no one would be inclined to attribute to them the disposition, or to any extent even the capacity, to deceive; and notwithstanding the disadvantages of an existing prejudice arising from untoward developments in the presence of certain mediums who had just previously held circles in our city, we believe that most persons who have visited the Koons have been satisfied both of their honesty and of the spiritual reality of the phenomena which occur in their presence.

Mr. Partridge, Mr. Brittan, and the different *attachés* of this office, have repeatedly been present at the *séances* of the Koons since their arrival here, and the developments observed by them have been uniformly confirmatory of the above representations. The present writer will now submit his personal testimony, which is as follows:

On Tuesday evening, February 19th, we had the pleasure of meeting with some twenty-five or thirty intelligent ladies and gentlemen at the rooms of the Koons. At the appointed hour the company seated themselves in the form of a semi-circle, with a table, surrounded by a somewhat fantastically constructed apparatus, occupying the vacant segment. The apparatus was examined, as it had been in a hundred instances before, but revealed nothing which could possibly account for mechanical or electric principles for the phenomena which occurred during the evening. Mr. Koons and his son Nahum sat at one end of the semi-circle, and his daughter and Mrs. Jackson, the hostess, (who is a medium) sat at the other end, with the table and apparatus between them. Attached to the apparatus were two drums, and on the table were two tambourines, two tin horns, a harmonium, and a bottle of water, corked, and a stick of phosphorus in it.

All things being arranged, the light was extinguished; a spiritual song was sung, to which an accompaniment was played by Mr. Koons on the violin. Soon afterward the bottle containing the phosphorus became illuminated, and upon a small globular light was seen to move rapidly to and fro, and up and down, in the room. At times there were two of these; and we observed that they would frequently and suddenly disappear, and as suddenly reappear, without gradually growing dim, and then invisible, as phosphoric lights generally do. Mr. K. now played a lively tune, and this light performed the movement of waiting, keeping perfect time to the music, and sometimes moving with great rapidity. During these and subsequent performances the mediums frequently spoke to locate their position; and we observed that the planes of the circles described by the waiting lights were now horizontal, now vertical and now inclined at various angles (and all evidently unsteady), as they would not and indeed could not have been if they had been mechanically produced by the movement of a luminous end of a rod, even if there had been any such rod in the room, and there was none discoverable.

A tambourine was then taken from the table and moved up and down, hither and thither through the room, and beaten with unexpressed skill to the music of the violin. It was heard to whirl with whirling velocity through the air, seeming at each revolution to approach within a few inches of the noses of persons in front of the circle, and causing the agitation of the air to be strongly felt by those farthest off. The mediums were positively in their seats during these movements, as indicated by their voices and the sound of the violin. While they were talking and playing, the horn was also taken from the table; several tremendous blasts were blown through it, and a voice was several times heard to speak through it in a harsh, whistling tone, addressing intelligible sentences to the circle and to particular persons in it. A harmonium, such as are played by blowing with the mouth, was then taken from the table, with a tambourine and bell, and a lively tune was played on the harmonium while the tambourine was beaten and the bell jingled to the music. It must have required at least two persons to do this; and we observed that the music of the harmonium was at times in a position, over the center of the circle, which would have been considerably above the head of the tallest man in the room. The phosphorus bottle was several times illuminated, carried round the room, and held before the eyes of different persons in the circle; and those who were nearest declared that they distinctly saw the forms of the Spirits' fingers grasping the bottle.

After repeating and diversifying performances such as the foregoing, for about an hour, the Spirit announced through the horn that he must depart, and the *séance* closed. The unstudied air of perfect freedom observable on the part of the mediums, and the indescribable *fort ensemble* of the proceedings, beside the absence of any easily conceivable possibility of the things done being performed by merely human power, impressed us deeply with the conviction that the phenomena originated in spiritual agency; and so far as we heard the subsequent expressions of the audience, all were convinced of that fact.

### THE TWO STREAMS.

At no great distance are two streams. The sluggish waters of the one scarcely exhibit any motion. Being constantly filled with the grossest impurities, many offensive and hurtful vapors are generated along its banks. These are widely diffused, so that the whole atmosphere at times seems to be loaded with minute but poisoned arrows, which penetrate the body and produce disease. If you trace this stream back, you will be led to a marshy glen inhabited by venomous reptiles, where the invisible agents of infection rise up from the lethiferous waters and go forth to the work of death, riding on the wings of the wind. Efforts have been made at different points and periods to purify this stream, but the impurities from above flow on as unimpededly as the waters, and so this labor, however well intended, has been unsuccessful. Indeed, all the streams issuing from this source are necessarily impure, because the fountain from which they proceed is corrupt.

The other stream glides along like a laughing child at play. The waters are clear as crystal. Like the creatures of a joyous intelligence, they dance to the notes of their own wild song. A thousand little voices speak out from among the white pebbles which pave their pathway, and even the echoes slumbering on the verdant banks, awake and respond to the musical utterance. The flowers that line the margin, on either side, are grateful, and as they kiss the stream, an invisible Spirit, breathing the sweetest incense, walks forth on the face of the pellucid waters. Every thing is rendered beautiful by the presence of the stream. The plants and shrubs send out their roots, and a mysterious energizing principle goes up from beneath, and they are nourished and expanded. Follow the stream to its source, and far up in the neighboring mountain you will find a little rivulet, issuing from a fissure in a mass of the purest limestone.

Human life has been compared to a stream. If the springs of existence be pure and elevated, the stream will, unless it imbibe impurities by the way, be transparent and beautiful. Hence nothing can be more essential than a strict obedience to the physical and organic laws. Interests of the greatest magnitude, not only to the living, but to those who may live hereafter, are made to depend on this conformity to the institutions of Nature. When these are disregarded, the fountain of existence is poisoned and disease is generated in the very rudiments of the human form. Wherever these are faithfully observed, the pre-existing conditions are rendered favorable; the energy of health and purity is infused into the springs of life, and thence circulates through all the veins and arteries of being.

MORAL.—In beginning to reform the world, it is important to commence where human life has its origin.

### PROGRESSIVE IDEAS FROM THE PULPIT.

We have received a hand-omely printed copy of a discourse delivered on the occasion of the funeral of Mrs. Mariette L. Thompson, late of Danby, Vt., by Rev. J. P. Walker. The author is out of the beaten track; he has set up the business of thinking on his own account, and seems disposed to receive light and to extract consolation from new sources. We trust Mr. Walker will go on, and that no member of his flock may ever suffer from that spiritual leanness which results from feeding on the lifeless husks of a dead faith and the hopes that perished with the bones of their fathers.

To enable the reader to discover the tendency of the author's mind, we subjoin some

#### BRIEF EXTRACTS FROM MR. WALKER'S DISCOURSE.

As we have seen, mind is competent to apprehend some Truths intuitively. Of others it can sometimes attain momentary glimpses, which on account of their indistinctness, we can not retain long enough to put them into such tangible forms as shall hereafter serve as prompts to our recollections. Mind once competent to apprehend these Truths, is of course always competent—for it is immortal—and is therefore susceptible of neither increase nor diminution. But memory and the power of expression, either in speech or record, are dependent on physical organization. How often has every person, when engaged in some process of thinking, had Truths flash upon his mind like the sudden glare of lightning upon the midnight. But they faded as soon, and left him unable to recall them. "The pen of a ready writer" is too tardy to keep pace with the thoughts of him who wields it, and the fervid orator loses some of the most glorious exaltations of his genius, because, like Moses, he is "slow of speech," or his audience "dull of hearing." Have you not seen the moving pillars of the Aurora, as they sweep in stately procession along the northern sky, distinct and yet ever vanishing? Fit emblem of the splendid panorama truth sometimes marshals along the horizon of our thought, too vivid to be forgotten in the gross—too evanescent to be remembered in the detail.

And what, in the last analysis, is bodily power, but the direct action of mind on matter. It is, therefore, as conceivable that mind should operate on one kind or one quantity of matter, as another. We do not know that muscle and nerve and bone are the only forms of matter mind can set on—nor that two hundred pounds is the fixed amount of weight mind can raise against the law of gravity. True, in this state of existence mind finds itself limited to these narrow conditions. But it remains yet to be proved that when this coil of mortality shall be shrouded off, mind shall be less competent for the exercise of power than in the harness of the flesh. On the other hand, the indications all favor the expectation that the dismantling of the soul from its present earthly investment, shall increase its power in an almost inconceivable ratio. "But man, in common with all created things, is progressive. Progress is a law of creation; for it is implied in change, and change must pertain to all but God. But look abroad in Nature, and see if that change is not, in its outward conditions, from the low to the high, from the coarse to the refined. But it is not so, you say, in the case of the human spirit; that may, in the future, as now, ceaselessly degrade itself. Be it so. That is not our present concern. But the conditions of its development, in either case, are found in the character of its outward investment—its material organization. In proportion as this is refined and spiritualized, in such proportion does it subvert the necessities of an expanding soul; in degree as it is coarse and brutish, does it damp and clog the aspirations of the spirit. All the laws of physiology come in support of this position. If, therefore, it be granted that any human soul may progress from the low to the high, even though all do not then it follows that in the economy of the Creator the outward conditions for such progression are furnished in the increasing refinement and spiritualization of the material investments we have seen to be so essential to the existence of the human spirit in its distinctive and separate life.

### SPIRITUALISM IN SAN FRANCISCO.

The San Francisco Herald of January 6, contains the following account of manifestations which had recently occurred in that city:

A few nights since, between the hours of 7 and 10 o'clock, a strange scene was being enacted in a house on Sutter-street, not far from the northeast corner of that street and Kearny. The house designated is a small cottage tenement of two stories. The lower floor is occupied by two families, and the upper part by Mrs. Leavett, the widow of Jonathan Leavett, who hangs himself some weeks ago, at a house on Powell-street, in this city. On the lower floor are three apartments, the middle one being occupied as a sleeping apartment. In this room were assembled some fifteen or twenty persons, attracted there by marvelous stories of sights and sounds, attributed to spiritual agency, that had been seen and heard on each night since Friday last. Among the party were Marshal North, and several officers of the police, who were determined to ascertain, if possible, the cause of the strange performance which had been previously witnessed by several of the number. About seven o'clock the "electric fluid" began to circulate and manifest itself in sundry raps about the premises, which were evidently not produced by any of the company present, and could not possibly have emanated from any persons outside of the house. The second manifestation was a table-moving performance. The mediums engaged in the performance are all well known to the Reporter of the Herald, who was present, and it may be proper to remark that they are respectable citizens, and were only there from motives of curiosity, being mostly believers in the phenomena of "spiritual manifestations." It was soon apprehended that the table—a large, heavy piece of furniture, by the way—was under the influence of the "Od Force," or some other invisible power. The moving Spirit answered every question, it is said, correctly. Certain it is, that the tables responded to the questions, or that some power not visible gave motion to the table when certain questions were addressed to "the Spirit," by either of the four persons forming the circle of mediums. The experiment was tried by a number of gentlemen, with the same success; among others, the Reporter of the Herald was surprised to find that he possessed a power of attraction hitherto entirely unknown to him. One of the responses is particularly worthy of record. An inquiry was made whether the Spirit present was that of Jonathan Leavett?—and if so, would he manifest himself by tipping the table "a little more than usual?" At this the table turned nearly over, unseating one of the mediums, and breaking and destroying the chain of electricity.

### The Assassin's Argument.

A FLORENCE correspondent of the New Orleans Delta states that a Mr. Hume, a Spiritualist from New York, (doubtless Daniel D.) is in that city, and that his presence and the exhibitions of the spiritual phenomena had occasioned much excitement. The government, it is said, had forbidden the exercise of his power, and that some party, instigated, as the writer supposes, by the Jesuits, had attempted to assassinate Mr. Hume by stabbing at him on two occasions.

### The Golden Age.

THE Woman's Advocate in a cautious notice of Harris' "Lyric of the Golden Age" acknowledges its superior merits in the following language:

Whoever reads the "Lyric" through, will be constrained to give the Spirits credit for not detracting, as has generally been the case, from the reputation of the flesh—or the mind while in it. The book abounds in beauty and grandeur, as well as strong and startling thoughts, and may be set down as thus far the most splendid production under the name of Modern Spiritualism.

### QUESTION ABOUT REORGANIZATION.

New York, February 16, 1856.

#### EDITORS SPIRITUAL TELEGRAPH:

Extended Friends.—The "Voice to Mankind," third part of A. J. Davis' invaluable book, "Divine Revelations of Nature," proposes a very suggestive plan to reorganize and improve society. The necessity of this thing does needs no remark, for all of us suffer, more or less, in the state we are in.

Several of my friends wish to know if any steps of the above kind have been taken, and if so what their prospects are. Is there any dim hope left for a man to escape the evils of present society, while in the form? Please let us hear something on this subject.

Yours, for truth,

H. PHILADELPHIA.

Our correspondent will bear in mind that in developing a supply of the fundamental necessities of mankind, several distinct and consecutive operations are necessary. First it is necessary to plow up the ground; the next work is to sow the seed; the next, to irrigate the field, keep it free from weeds, and do all things to favor the growth of the plants; and then in due time the harvest will perfect itself, and we need only to put in the sickle and reap the grain.

Now in the cyclic revolutions of the ages we are brought again to a spiritual spring-time—a transition period midway between the winter of old, effete, and decaying institutions both in church and state, and a new and higher cycle of the developments of Divine Love and Wisdom culminated in humanity and visible in forms of church and state. This great spiritual year or cycle, like the Jewish and Christian cycles, may require several hundred years for its development in full maturity. We are now only in the spring season of this great year, and not much beyond the very commencement of the plowing season. The work of this season must be continued until all the hard clods of the ecclesiastical and social earth shall have been broken up and pulverized; and as this is done the true seed may be deposited, and take root, and flourish, and in due time produce the fully ripened harvest of entire social regeneration. We will therefore say to our correspondent, that no concerted and successful movements for the present realization of the new social structure, have yet occurred, simply because it is not time; but all the incipient operations preparatory to the development of that result seem to be proceeding as rapidly as could be expected.

### Miss Jay's Lectures.

The recent lectures of Miss EMMA FRANCES JAY, delivered in the Music Hall, Boston, and in other places East, appear to have excited much interest among Spiritualists and other intellectual people who were, from time to time, among her delighted auditors. On several occasions of late she has been employed by some foreign intelligence as an instrument in the discussion of the most difficult and delicate social and philosophical problems which appear to have been managed in a most agreeable and skillful manner. Without the least premeditation on the part of the Medium, or even a moment's notice, questions of great moment have been proposed and discussed in presence of the multitude, with a degree of freedom, grace and cogency which seem to have excited the admiration and astonishment of all intelligent observers.

The last New England Spiritualist devotes about three columns to a synopsis of two of Miss Jay's lectures. The Editor regards the subjects of which they treat as practical and momentous, while he characterizes the style as earnest, eloquent, and impressive in a high degree.

### An Inquiry answered.

J. HARRIS, of Scotchburgh, Livingston county, N. Y., writes us requesting an explanation of the fact, that after being a tipping medium for some eight months, the power of moving the table was entirely suspended, and all communication between himself and the Spirits thus cut off. Our correspondent may rest assured that there are stranger things "in heaven and earth" than the fact which he seems so much perplexed, and that his experience presents not the only instance that has occurred of a suspension of mediumship after it had been developed. We would point him and others to the facts of his case and his own perplexities concerning them, as one of the strongest incidental proofs that could be given of the reality of spiritual manifestations. Had his mediumship, which seems to have been so desirable to him, been under his own control, doubtless it would not have been suspended; but if it was under the control of an intelligence beyond himself, of course it was optional with that intelligence either to continue it, or to suspend it at any time. We have no doubt that our friend's mediumship was discontinued for some good reason, but what the particular reason was it is impossible to conjecture.

### Overcome by Trifles.

How strangely are we conquered by little things! The man who stood firm under the great calamity—braving the stormy elements like some great rock in the midst of the troubled sea; now, in an unguarded moment, bows low beneath the slightest breath of misfortune. Things so small that he would be ashamed to mention them, are as masters, and he their slave. I have seen a being in human form, raving as though he were possessed of a devil! and on drawing near, I learned of the bystanders that Nature had not made his horse strong enough to bear the burden he imposed; and for this cause he was mad. An angry spirit breathed on the fountain of life within, until the vital tide rose in one crimson flood and submerged the brain. He died of congestion.

### A Foul Slander Refuted.

A BRIEF paragraph respecting a charitable Institution in Broome-street, of which Mrs. L. A. Lincoln is the responsible head, appeared last week in the miscellaneous department of our paper, and was credited to the Providence Tribune. The paragraph in question was grossly libelous in its character; and though it received no notice nor particular indorsement at our hands, we nevertheless take great pleasure in lending our aid to counteract its influence. In our next issue we will publish the statement of Mrs. Lincoln, together with the certificates of highly respectable gentlemen who have examined the books of the institution and report them correct.

### PERSONAL AND SPECIAL NOTICES.

#### Movements of Bro. Harris.

REV. T. L. HARRIS, after delivering a course of twenty-one lectures in New Orleans, on the subject of the "Facts and Philosophy of Modern Spiritualism, in its various branches," left that city on the 5th instant, designing to lecture in Mobile, Ala.; Augusta and Griffin, Ga.; and Charleston, S. C., previous to his return to New Orleans. He will probably deliver a course of lectures in Galveston and Houston, Texas, during the ensuing month. Friends in Texas, desiring the opportunity of hearing him, should address him at New Orleans, without delay.

#### Philadelphia.

MISS EMMA F. JAY will lecture in Sansom-street Hall, Philadelphia, next Sunday.

#### Electro-Medicated Vapor Baths.

The other day we made a trial, under the direction of our gentlemanly friend, Mr. Colburn, of the bath which he prepares and administers at the Rooms of Mrs. French, 443 Broadway. We felt some years younger after the operation, and fancied that we might leap over a fire-rail fence and not half try. These baths are peculiarly adapted to equalize the circulation without occasioning the least debility; at the same time they never render the system more susceptible to injury from atmospheric changes.



## Original Communications.

## IMPLORA PACE.

BY J. FREDE.

The fresh and dewy night hath come in glory,  
Beautiful, and solemn, and most fair,  
Laying her healing hand upon the heated  
And weary bow of care.

The day, with its innumerable voices  
And mightily overplus of garish life,  
Its cold gray sky and somber city babble,  
Its maddened selfish strife—  
The day hath fled as would a jesting coward  
Flee from her chaste and calm and holy night,  
Awe by the presence of the calm enchantress—  
The sweet enchantress, Night.

To me the darkness brings no benediction,  
Pouring quiet on the pulse and brain;  
Maddened and taunted by the awe-struck silence,  
I writhe in anguished pain.

I nest— a black cloud, self-involved and c'reling—  
Holdeth me in its red-dened, heated breast;  
Bewildered, heart-sick, in the darkness groping  
I humbly pray for rest.

I nest, unrest, is this hell of pain eternal  
As the heavens and the God above;  
"Peace, be still," a voice, soft, calm and holy,  
And penetrate with love.

Speaks to my listening soul, now awed and eager;  
Speaks of a heaven beyond this passing scene;  
Bids me look upward to the great All-Father,  
And on his strong arm lean;

Bids me seek faith, and in that faith find calmness;  
Tells me that this clay, which fades around  
Our spirits its cold arms of inert matter,  
And chains us to the ground;

Clinging to the breast of earth, so heartless,  
Shall vanish soon and be dissolved again  
To earth, as are the rotting leaves of autumn,  
Or hail in summer rain.

The spirit freed shall rise to its immortal  
Home amid the light ether above,  
And circling waves of the bright home of harmony,  
Of wisdom and of love.

The spirit freed shall rise to its eternal  
Home, and be no more the body's guest,  
And find a peace surpassing all its dreaming—  
Its human dreams of rest.

## HEALING THE SICK.

The following communication is entitled to the fullest confidence of the reader, and goes far to support the claims of Mr. and Mrs. Atwood, and to commend their treatment to general favor. Mrs. Millington is already favorably known to the spiritual public through her poetic contributions to our literature, and by an intelligent circle of admiring friends she is everywhere respected and beloved for the graces and virtues which are most unobtrusively displayed in her private life. Such testimony from such a source must be of great service to Mr. Atwood, and we hope it may be of service to the afflicted.—Ed.

Mr. Editor:—For the benefit of the afflicted permit me to lay before the readers of the TELEGRAPH some facts concerning the case of my brother, Fairbridge H. Hop, of Elizabethport, Essex Co., N. Y. Let me commence my story by saying that an elder brother died at the age of twenty-one, of a singular disease, apparently of the stomach and liver. The most noted physicians of Albany and Boston pronounced his case hopeless, and altogether out of the reach of medicines. He was emaciated to the last possible degree, and yet his mind remained clear and vigorous to the end of his life. He laid aside his frail body of flesh with the composure of one but exchanging garments, and became clothed in the etheric spiritual body, and so passed from our sight. We had not yet learned to think of him without recalling his mysterious illness and suffering, when our youngest brother became similarly afflicted. He had, from a child, been delicate, and suffered from occasional ailments of the liver and stomach, but grew up without seeming seriously injured in health until he was sixteen years of age. During the summer of 1854, his health failed rapidly. His stomach became diseased. He could take but little of the plainest food, and that seemed to be but little digested. He grew very thin, and his complexion became dark and unhealthy. Change of diet, exercise in the open air—everything possible was tried. Physicians had pronounced his case imminently dangerous. By degrees he sank lower and lower. His flesh became corpse-like and rigid to the touch, his countenance bearing an extremely painful expression, while the feverish brightness of his eye was indescribable. He clung to life with the earnestness of one before whom the world looks bright and hopeful. He wished to live—not that he feared death, but because he loved life. As his danger became more apparent to all, the more he clung to life; his friends despaired and death seemed very near indeed. A lock of his hair was sent to Mrs. Tuffs, of Jersey City, and an examination of his case procured. She sent a prescription, and after using it he began to mend slowly, so much so that he became able to renew his walks and to ride several miles at once. He seemed to gain strength until about the first of May, when a reaction took place, and he again failed. At this time, when our last ray of hope for his life was about to go out for ever, the attention of our mother was drawn to Mr. J. C. Atwood's communications to the TELEGRAPH upon the subject of Healing Mediums. It was already known to her that Mr. Atwood was himself a healing medium, and she resolved to apply to him for help in this extremity. Letters were exchanged. Mrs. Atwood, a wonderfully developed clairvoyant, examined our brother's case, and Mr. Atwood undertook his case, only requiring his presence at Lockport. My brother was immediately taken there and the treatment commenced. The medium placed his hand on the patient's chest, which made him throw up large quantities of acid yellow matter, and a thick, disagreeable, sour sweat oozed through the pores of his hands and arms. When he had been there a short time he became sensible of the healing influence, and he could watch the process going on in his system of removing a diseased magnetism to supply its place by another portion which was pure and healthy, and he gradually became developed as a medium himself. He remained at Lockport twelve weeks under the care of Mr. Atwood. He took medicines prepared by him from simple herbs, and was daily and hourly under the healing influence.

He watched the progress of other patients. Every case was not like his own—of long standing and slow to cure—but some were instantaneously healed. The deaf were made to hear, the lame to walk, and many sick arose from their beds of suffering, well. Mr. Atwood performs remarkable cures by sending a healing influence to a great distance. The friends of a little girl in Iowa City, whose case was considered utterly hopeless by the doctor, wrote to Mr. Atwood as a last resort. He answered, sending a healing influence with the letter. In less than two hours after this was received, the little girl was perspiring freely, and soon entirely recovered.

I am well aware that our brother's case may not be thought so remarkable by many as the sudden cure of a violent fever or any other simple disease; but to a reflecting mind the removal of a disease whose obscure cause placed it beyond the reach of medicines or any known remedy, must be convincing proof of a superior healing power. That Mr. Atwood possesses such a power, through the mercy of God, we firmly believe. Our brother returned to us much better than he had been for more than a year. His complexion was clear, and even ruddy. His shrunken chest was round and full, and he stood erect. He ate freely of all that was set before him, except fibrous fruits and vegetables. He was able to endure much fatigue, and has continued to improve ever since. At present he bears no likeness to himself as he did last year at this time, and he and his friends attribute this change to the mediumship of Mr. Atwood.

## Tiffany's Monthly.

The first number (for March 1856) of this proposed new Monthly Magazine, devoted to the illustration of spiritual science, and edited and owned by JOEL TIFFANY, is now in type, and will be issued in a few days. It is filled with well digested and well elaborated articles, which can not fail to commend themselves to men of thought. Subscriptions, at \$3 per annum in advance, received at this office.

## SHAKER LIBERALITY.

TO THE EDITOR OF THE TELEGRAPH:

An article under this head, which appeared in the *Tribune* of the 6th instant, written by "A Listener" to the lecture on Shakerism, delivered in the Tabernacle on the 31st ultimo, charges—not directly, but by implication—the Shakers with prohibiting the reading, in either their schools or families, of nearly every book that illustrates a "scientific principle."

This is not the fact—and the city of New York is welcome to do as the New York Legislature did in 1849, namely: appoint a committee to investigate this very subject. Since the publication of the Report of the said Committee, I have not often seen this charge preferred.

I would respectfully inform "A Listener" that, should he travel in Europe, he would find the public mind there imbued with precisely the same idea in regard to the United States of America, that he appears to entertain of a Shaker community; that is, that they have more respect for, and have made more proficiency in, the *practical* than in the *ideal* of the arts and sciences. In truth, was it not rather the *reaping and sowing-machines*, than the *Greek slaves*, that saved our reputation in the Crystal Palaces of England and France? Fifty years hence it may be otherwise.

The cultivation and unfolding of the mental and spiritual natures, and the formation of a perfect moral and religious character, have ever been, and still continue to be, the first objects in a Shaker society. The second is the creation of the means to secure to every member of the organization, an ample supply of all physical wants, in childhood and age, in health and sickness. And so far as any and every science can, for the time being, subserve these ends, we, as heretofore, shall ever gladly introduce them into our schools and families. But, to the confusion of "science," falsely so called, to the mortification of *made* human wisdom, pride, and arrogance, and to the humiliation of our popular, procreant, inferior orthodoxy, let it be borne in mind that the first successful social organization ever established on earth, that secures the equal good of all its members—spiritual, intellectual and physical—was founded by a woman who could neither read nor write, and aided solely by *Spirit* knowledge.

Contrast this with a learned, scientific community, like some cities I know of, thousands of whose members are so physically degraded that they have poor food in still poorer quantities—so *mentally* debased that they "hate knowledge," and as to *spirituality*—it is not to be named.

Divine revelation, not science, is the rock upon which Christ has built his Church in this day of his *second appearing*. From that center all true science originally diverged, and to it all scientific truths will ever continue to converge. Therefore, Shakerism is not antagonistic to science, it being eminently progressive in its very nature; for itself is the direct result of the principles of progress in the human race.

We are quite willing that science should help us to raise our corn and potatoes, and cook them, too, after they are raised—to build our houses and *ventilate* them, to make our machinery, and, in fine, do every thing that is useful. But when she insists upon dividing us into rich and poor, high and low, the transcendently-learned and the "un-washed, though unlearned, democracy," our moral and religious instincts demand, and "confound the wisdom of the wise, and bring to nothing the understanding of the prudent." They tell us to feed the hungry, if we would reclaim the vicious; and to *clothe the naked*, if we would protect the innocent.

The Society of New Lebanon is composed of eight independent families, each one being in itself a perfect community, with numbers varying from thirty to one hundred and fifty; and, as speculations are not allowed as a means of acquiring wealth, they are by no means so rich as it is generally supposed. The net annual income of the whole Society, made up of over five hundred, has never yet amounted to \$50,000, over and above their expenses. Indeed, some of the families do little more than make both ends meet.

The school of the Society has gradually improved, as the spiritual and material conditions of the Society have advanced. It has been pronounced by the County School Superintendent as the best organized and conducted school in the county of Columbia. The following is a list of the branches of education taught therein: Reading, Writing and Arithmetic, Spelling, Orthographical Analysis and Grammar, Geography, Mapping and History, Practical Geometry, Mensuration and Algebra, Agricultural Chemistry and Botany, Natural and Mechanical Philosophy, Moral Philosophy, Physiology, etc., etc.

The following are a part of the numerous scientific works that are in common use: Lardner's Lectures on Science and Art, complete; Comstock's, Parker's, and Youman's Natural Philosophy and Chemistry; Appleton's Mechanical Dictionary, and other scientific works; histories of England, the United States, etc.; a miscellaneous assortment of scientific, historical, and moral works, too numerous and tedious to mention; together with Bibles, Testaments, and other religious works and school books in abundance. Also, about forty periodicals are regularly taken by the Society, among which are the New York daily and weekly *Tribune*, the *Journal of Commerce*, the *Herald*, the *Scientific American* (five or six copies), the *Spiritual and Agricultural papers* besides others published in Boston, Albany, Hudson, Pittsburgh, etc. From these facts the New York public can judge as to how far it is true that a "scientific principle" is rarely illustrated in a Shaker Society.

I, last summer, went to the Tabernacle to hear H. W. Beecher lecture on "Patulism." It was very warm weather, and the house was crowded, but not the least provision was made for ventilation. It then occurred to me that, *scientific* as that assembly undoubtedly was, they would still have been more benefited by a lecture on *Combustion*, showing that the oxygen of the air is necessary to be united with the carbon of the food in order to sustain human life, than by what they heard. Inasmuch as the existence and well-being of the individual is first in order, than that of the body politic. The janitor declared that, on the occasion of the Shaker lecture, was the first time he had known any attention to be paid to the ventilation of the Tabernacle.

To the second charge, however, I plead guilty, and have only to say that, at this time of flashy, trashy, and licentious literature, any respectable family in New York who does not "keep a strict surveillance as to what they read," may expect soon to lose the character of respectability.

EXTRACT FROM REPORT OF SELECT COMMITTEE IN ASSEMBLY, APRIL 2, 1849, on examining the Schools at Waterbury, a model worthy the imitation of the best society now presented. A full and excellent library of the most approved books was found; and a thorough education for the business man is there imparted, by teachers competent for the task. The scholars, both male and female, seemed highly pleased with their situation, and were in the apparent enjoyment of all the pleasures of youth. Full life. Page 12.

FREDERIC W. EVANS.

SHAKER VILLAGE, NEW LEBANON, COL. CO., N. Y., February 11, 1856.

## A WORD OF CRITICISM.

Most of the skeptical minds converted to a belief in man's immortality from a patient investigation of "spiritual manifestations," the philosophy of Spirit teachings, etc., seem to think the whole world must be almost instantaneously converted also; and many of these new converts manifest a zeal in attaining this result, which often smacks largely of extreme intolerance and dogmatic prejudice, if not bigotry itself. It is lamentable to witness the strong prejudices prevailing still when these converted skeptics discuss the authority and the teachings of the Bible; and with all due respect for Dr. Hare as a gentleman of high and well-established candor and truth, I beg to express the opinion that his criticism on the teachings of Jesus as recorded in the New Testament, is a striking illustration of this excessive zeal and prejudice. They, in their past days of skepticism, have encountered strong denunciations against infidelity from "orthodox" circles, and were naturally much embittered in their feelings thereby; but this should admonish them to more moderation now that they are convinced of the errors of their past skepticism, and to exercise some charity for the religious sentiments of those professing Christians who yet look to the Bible as their guide.

One of the strong features in the spiritual philosophy is, that we take with us to the Spirit-life our mental prejudices and conceptions of truth and error, and that we have there the great work to accomplish of unlearning our errors. And, as I understand it, this is no small work to do, and should teach us not to pin our faith too strongly on the speculations of our "sanctified" relatives who communicate with us. For instance, ask our Spirit-friends if Jesus was the son of Joseph, and you get the answer promptly, "Yes." Ask, "Do you know this, or is it only your opinion?" Answer, "It is our opinion, but how could it be otherwise under the existing and eternal laws of generation?" Ask then, "Did the animal kingdom exist on earth before man, and progress to the introduction of humanity?" and you are promptly answered, "Yes." But when you call for their exposition of that law of generation which the animal could have conception and give birth to a higher kingdom without conflict with the existing and eternal law of "like produces like," they are unintelligible.

This, at least, is my experience; and I submit that the law which will explain the birth of an animal from the vegetable kingdom, and man from the animal, may explain the alleged birth of Jesus. X.

## MANIFESTATIONS IN CARACAS, S. A.

CARACAS, S. A., January 1, 1856.

PERMIT me to give you a New-Year's call. I sent a spiritual messenger out here in November, to ascertain the state of the cholera, before embarking on my voyage. On his report that the cholera had ceased, I came out with full faith, and the report was verified.

At the first circle I ever attended, I received a communication from my sister Susan, who died an infant before I was born. Subsequently she desired me to form a circle when I should return here. This was through the medium of Miss Kate Fox, at the Society Rooms, last summer. She promised to be here within half an hour after the circle should be formed. About two weeks since, three friends joined me in forming a circle, and my sister Susan manifested herself in about twenty minutes, by gently tipping the table, and then moving it toward me and tipping it against my breast, as much as to say, "I am here, and have fulfilled my promise," fully identifying herself.

The information and happiness I have already derived from Spiritualism surpasses all conception, and I would not exchange it for all the gold of California. This information I have received from a long line of my ancestors for a thousand years in England, comprising twenty-eight generations, having then before me face to face; for though invisible to my sight their real presence was undoubted. The immortal Spirits of some were waited to their Spirit-homes by bright Spirits; others, on being freed from their earthly habitation, were sunk down into darkness, groveling with all their vicious habits imbibed on this earth, to remain in their loathsome locality for an indefinite period. But all those whom I conversed with had been elevated to the different spheres, from the second to the seventh, according to their development. The last of my ancestors who condescended to come and hold converse with me before I left New York, said he was born in London, June 22, A.D. 1821; religion, Roman Catholic; by profession a surgeon. From a sinful life on this earth, though he had committed no particular crime, he died at the age of forty, and was consigned to darkness for the space of 180 years; but having repented and fulfilled those divine precepts to love God with all his heart and his neighbor as himself—returning good for evil, and avoiding all evil Spirits except to benefit them—he was received into light, and is now happy. What a lesson is here held out to the evil-doer, and of eternal felicity for those who live a virtuous and good life! Heretofore these great truths were imaginary; doubts of the future existed in the mind of the most devoted Christian; but the reality is now unfolded to all who will take the trouble to investigate, not as religious enthusiasts, but with a calm, serene and reflecting mind.

Our little circle meets every night. The four members of which it is comprised are progressing in their development. My Spirit-friends repeatedly said, when I was in New York, that they would develop me as a writing medium. This I hardly believed. I asked one of the high Spirits of the seventh sphere, a few days ago, if the promise to develop me would ever be verified. "Yes," said he, "if you will sit for the purpose." On returning to my chamber I laid a sheet of paper on my table, took a pencil, and holding it over the paper, my hand was taken possession of and carried back and forward at lightning speed. Subsequently, on inquiry as to who the Spirit was who was acting as my writing master, it was answered that Dr. Gangan had been designated for that mission. This doctor had attended me in the Island of Trinidad, and subsequently came to Caracas, where he died. He was an Irishman, and a rank Roman Catholic; he is in the second sphere, and admits that his progress has been impeded by the superstition of his religious belief.

We have been visited by many highly developed Spirits; but the greater part who come to us are undeveloped Spirits from their dark abode below our earth. Some say that they come to deceive us—that they have been sent for that purpose, and with a view to break up our circle; others come, as they say, by stealth, to acquire knowledge and instruction, and to find out some way to escape from their dismal abode. One said he had been killed lately in a railroad car in the United States, and had come to our circle for advice and assistance to get out of the dark sphere. We gave him the usual advice to put his whole trust in God, truly and sincerely to repent of the sins committed in the body and in the sphere where he resided; to forgive all who had injured him, and by good offices to procure the forgiveness of those he may have injured, and to improve God's assistance. All this, said the Spirit, I have done, and he said he saw a distant light in the opposite direction of the dark Spirits. We told him his faith had saved him; that some bright Spirit was approaching to give him succor; and in a minute he disappeared.

Numerous instances have occurred during our short sittings of Spirits coming to us for help; and on each of our sittings and assurance that it lay with themselves, many have promised to repent, and abandon their vicious habits acquired on this earth and carried with them to their present loathsome abode. They seem highly pleased at the prospect of escape, for they had been taught by the sectarian church that "as the tree falleth so it lieth," and they supposed they were doomed forever.

We have had a number of Roman Catholic Spirits who departed this life in Caracas. They all consent in saying that the superstition of the Roman Catholic religion has greatly impeded their progress; they say they have seen many Catholic priests in the dark sphere whom they knew in Caracas. Our circle has tried to give them consolation, by pointing out the path whereby they may escape from that purgatory into which their superstition had sunk them.

On a recent occasion an old gentleman by the name of Hoyt, the grandfather of one of our circle, appeared. After identifying himself to his grandson, he pushed the table through the circle, and carried it directly to a little boy sitting in a rocking chair, who was his great-grandson. The table was carefully tipped over on the breast of the boy and held there a short time, then rose up, and being then restored to its proper place it tipped over on his grandson's breast in a most affectionate manner.

The beautiful and instructive lessons we daily receive could only be described by a Spirit pen. Some point to us the glorious realities of Spirit life, and the delights they enjoy. Others describe the horrors of the hell to which they have been consigned, being subject to the most tyrannical rule by the chiefs of the infernal region, who delight in all the misery they can inflict, and there is nothing but fighting, wrangling, disputing, and trying to injure one another. Their chief magistrates, whom we call the Devil, declare there is no God, and that all worlds and all people are subject to his rule; that he has myriads of officers scattered over his whole dominion, to watch over and torment those in their districts. They say they do not fear the church; but their great aim is to break up our little globe, established in a country from whence they obtain the greater number of recruits. There is not a night but two or three emissaries come to our circle from the dark sphere. They introduce themselves as from the high spheres, or as relatives of some of our circle—becoming more telling lies. It does not, however, take a minute to discover the deception. When challenged, they admit they were sent to annoy, and by telling lies, induce us to break up our circle. On being told to some express a desire to be extricated; and we point out the only path to accomplish this desirable end; others say they are perfectly contented where they are, and don't want to leave their present abode. Here we have human nature in all its diversities of form, continually being presented to our view.

Several of the African race came upon us, on inquiry, they say they occupy a circle entirely distinct from the white race—that there is no affinity between the two races. Y. however, have made no distinction in the performance of the duty assigned to our care, of conveying light to the dark minds which have been sunk under their sins to the regions below. The high Spirits continually enjoining us not to be overawed by the dark or undeveloped Spirits who come to annoy us; to treat them kindly, and persuade them to abandon their evil ways; which measures we carefully top.

On one occasion our table forced itself out of the circle, went to a large armed chair, and beat it unmercifully; then went to a front door and tried to beat the door open; then to a center-table, and commenced a violent attack, so that it became necessary to adjourn to a lower room. The table walked directly out the back door, placing one leg before the other, and waddling like a duck, and proceeded directly to a large stone pillar and commenced to kick it furiously. After about twenty severe blows, the owner of the table said, "Harder, break the table if you choose"—when the table was back, and like a battering-ram, struck the pillar three heavy blows, and fell at its master's feet, broken in pieces.

This feat, it is believed, was to convince a skeptic of our circle, of Spirit power. He was not only convinced, but after sitting in our circle ten times, has become a seeing medium, and the other two members, like myself, are commencing to write and we have every reason to believe our little circle will do wonders showing that where there is a desire to do good, there are always men at hand to effect it.

SETH DRIGGS.

INTERFERENCE is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and error which the appearance of danger is apt to excite. Of this quality heroes maintain their tranquility, and preserve the free use of their reason in surprising accidents.

## A REMARKABLE AND SIGNIFICANT VISION.

DURING a short visit at Portland, Me., lately, I received a number of unusual communications in the form of pictorial visions—more than I had obtained before for a twelvemonth. This was owing to two causes: The high character of the minds who composed the circles, and the superior purity and high electric condition of the atmosphere. One of these purported to be impressed by Homer, the historic poet, and was remarkable for the depth of thought and clearness of the impression. I have endeavored to embody it in words which can in the nature of the case convey but a faint idea of its singular and marvelous grandeur and beauty, particularly of the closing scene. It purports to be a history of the human race from the time of Homer to the present, and even into the future, showing the ultimate effect of the new teachings embodied in Spiritualism, on human society.

The scene opened with a battle-field of the ancient time, where men and horses were engaged in deadly combat. The earth was strewn with the dead and dying, and literally red with blood. The air seemed rent with the groans of the wounded, and the ferocious imprecations of the combatants. I felt a sickening sensation and turned from the scene, which gradually melted away and dissolved into another and different aspect.

Industry had taken the place of war and slaughter. The mass of the people were engaged in useful, productive industry, while there reigned over them a great number of kings, emperors, nobles, popes, bishops, priests, and other official dignitaries. The prime object of the kings and other potentates seemed to be to get the products of the people's labor for their own selfish indulgence. They were clad in gorgeous apparel, with gold, silver, and other metals and jewels. They fared sumptuously and passed most of their time in luxury and riotous extravagance, while the people who produced all the wealth were fed on the poorest fare, and not enough even of that. They were meanly clad, filthy, emaciated, and many died for want of sufficient food to support life. The duties of the priests, who were in league with the kings, were to teach the people from a great book which they pretended had been given them from the gods, that their duty was to obey their rulers who were God's appointed agents and servants, and that they would be condemned to an eternity of misery by this angry God if they dared disobey his special favorites. For this service the priests were endowed with a large portion of the people's industrial products, and they lived on the fat of the land.

The kings and priests continued to exercise their sway much to their own advantage, but to the injury of the people, until there appeared certain philosophers who ventured to study nature and unfold her hidden secrets. These men seemed to annoy the rulers, who greatly feared the new intelligence these men unfolded; so they were speedily silenced. But new ones rose in their places, who continued the researches in nature, and openly taught them to the people. Now the kings and priests sought to buy over these philosophers to their interests by costly gifts and emoluments. Many yielded to them, and taught only what the rulers desired; but a few refused to cease their teachings of truth as they had discovered it, to the people, who now began to think and act for themselves. Their appearance was much improved, while the kings and priests were rather on the wane. Their jewels began to fall from their crowns and miters; their robes of purple grew faded and assumed a seely look.

The people continued to be influenced by the philosophers until they cast their old rulers entirely aside. Now they found themselves in a new difficulty, for they were without leaders and knew not which way to proceed. Many were disposed to return to the kings and priests again.

At this crisis the dark clouds which had hitherto hung hovering over the heads of the people, began to break away, and a mild, pleasant light was shed down upon the people, while bright beings from a higher sphere brought down messages written upon scrolls, which the people received privately, hiding them beneath their garments, and reading them by themselves, it not being popular or fashionable to read or receive them openly. By degrees these messages came thicker and faster, until the people talked of them openly, and were surprised on comparing them to find them so exactly correspond with each other; and they turned their attention more and more to this new source of intelligence, while the bright Spirits selected certain ones from their number, lifting them up above the masses, and pointing to them as their future rulers.

At this the people were greatly rejoiced, and readily obeyed their instructions. The idle and vicious abandoned their old habits and engaged in useful industry. All seemed employed in contributing to the general welfare. I saw no sick or maimed ones, none indolent or vicious, none of the former pale, thin, emaciated ones. All were better fed and more robust than formerly. Immense institutions of learning sprang up where all the people could become educated and intelligent.

Now the priests and kings who had been rejected by the people, came and humbly begged of the people to receive them into their happy community, as they were not capable of taking care of themselves. Their garments had lost their former lustre, and their whole appearance was one of squalid misery. They were kindly received by the people, who cast upon them no jeers or allusions to their former condition. Their situation was one of intense misery, partly from the recollection of their former greatness in contrast with what they now were. Their misery was heightened by seeing those elevated above them whom they had formerly held in contempt and derision. As they had learned no useful employment, they were engaged only in the simplest and most menial services. Their garb was of the most simple and plain description, and they were recognized by every one as the meanest and most inferior members of the community.

Now there appeared a great illumination in the distance. A new sun had arisen, shedding a brilliant flood of golden light over the entire earth. Within this light appeared in letters of silver fire these words, "Now is accomplished the great end for which man was created. Henceforth let him pursue the way of progress onward and upward forever."

Yours truly as ever, J. WOLCOTT.

## SPIRITUALISM IN CALIFORNIA.

SAN FRANCISCO, January 19, 1856.

MESSRS. PARTRIDGE AND BRITTON:

Dear Sirs—Spiritualists in California have always labored under great disadvantages; first, from a want of a proper place where they could meet and interchange their views, and become acquainted with the facts which were constantly transpiring; second, from the peculiar construction of California society, which hardly admits the formation of new acquaintances except when pecuniary matters are to be considered; and third, from the unstable nature of the people themselves. As a general thing men have come here primarily to make money, and everything is so fluctuating and depends upon so many contingencies, that it is a matter of doubt with a large majority of our people where their lot will be cast one or two months hence. Comparatively few have fixed upon any locality which they regard as their permanent home. Hence the failure of most of the attempts to prove by ocular demonstration the existence of another world.

Many circles have been formed in San Francisco, of persons honestly desirous of the truth, both believers and skeptics; but before much progress has been made something unforeseen would per aps call one or two to a remote portion of the State, leaving their places vacant or to be filled by strangers. I have attended circles in which a change was made at every sitting, and at the end of three months not more than two or three of its original members remained, during which time the numbers have been from four or five to twenty-five. There are in this city, however, one or two circles which have maintained their original organization, and in which it is said some very convincing demonstrations have been witnessed; but they have seldom admitted visitors, from the very fact that such admissions, if carried to any great extent, would be destructive of the harmony of the circle. Nine-tenths of the investigators in California are disposed to look favorably upon the subject.

Mediumship in all its phases, though in a partial stage of development, is frequently to be met with. Some here, as elsewhere, are effected at their first sitting—progress rapidly, giving promise of future usefulness in the cause of truth; but some circumstances peculiar to California withdraws their attention from the subject, arrests their progress, and generally concludes their investigation, leaving them and those who hoped so much from them little better than it found them. We want weapons with which to meet the assaults of Spiritualism. We tell them of Elmonds; but they reply, "Elmonds is crazy." We may point to Prof. Hare; but they say, "What a pity such a man, after a life of usefulness, should end his days a fit subject for the mad-house." We narrate facts which come to us from the East, and well attested as human evidence can prove anything; but they will, before giving them the least credence, demand their reputation where they can witness them. Our statement of our inability to reproduce them they will take for granted; but the reasons why we fail in our experiments they will hardly listen to with reality, much less with reason.

The friends of progression are not, however, in despair, but in hope. Even yet of diffusing the light of truth where now darkness reigns. A good beginning has just been made, and one which we hope will prove an era in the history of the cause on the Pacific. A depot for spiritual

publications has just been opened, with a full assortment of all works heretofore published, both for and against the subject; and in connection therewith is a reading-room, to be kept open at all hours for the mutual accommodation of inquirers, and for a place where circles can meet and pursue their investigations. Mr. Valentine, late of the TELEGRAPH office, New York, has the honor of being the pioneer of this enterprise on the Pacific; and although his establishment has not been open long enough to be regarded as even an experiment, yet we think we can foresee its certain prosperity. It is a new feature in San Francisco, and it is really amusing to watch the expression of people as they stop upon the sidewalk and take a hasty glance at the handbills he has posted in his window. In this half-minute's pause you can just read in their countenances the whole of their ideas of Spiritualism—whether it be "humbug" or "Satan," the Alpha and Omega of the opposition; and then to see them walk away, as though they feared some one had observed their movements, is ludicrous enough. It is really too bad that Spiritualism should intrude itself under the very nose of old Theology, and that its enemies have not the power to cause it to "dry up" and blow away. But I have written a larger letter than I intended, and will conclude.

Truly yours, S. N.

## A FUNNY SPIRIT.

AFTER the accident at the Gasconade bridge last November, some of us were much interested in seeking communications with the departed, some thirty in number, and the most of whom were personally known to us. Among others, one night, we were pleased with the announcement that the Spirit of Thomas Grey desired to be questioned. Grey was an old citizen, a very worthy man, a self-educated mechanic, and fond of his joke and social glass, although not intemperate at any time. The party consisted of Hamilton Wade, Charles Levy, myself, and Miss Sarah J. Irish, the medium.

To those who are not familiar with the manifestations as given through her, I will state that she calls the alphabet to the raps, with such rapidity, that very few can keep up with her in taking them down; and that it is useless for the fastest of us to try to put them into words until afterward, when, by spacing, it reads correctly.

QUEST. I. Do you have clothing there? He replied, "As to clothing, Charley, we have that for a desire; friends clothe us till we understand the laws of particles sufficiently to clothe ourselves."

2. Do you have animals in the Spirit-world? "I have not seen any animal but myself since I left St. Louis."

3. Have you a shadow-lane, or something answering to Purgatory? "I do not know what you are talking about. We have lights and shades, sunshine and shadows, in number enough to satisfy anybody. If that is any answer to you, there you have it."

4. Is there any difference between the body that you possess and of those Spirits that have died a natural death? "I see many like me, and many unlike me. Of the two I like my own appearance best; it is most *airier*."

5. Were you not surprised, on your entrance into the Spirit-world, at its naturalness? "No; I never was upset or astonished at anything. It is the strange kind of heaven they have put me in, that I am most astonished at."

6. How do you get along without your regular glasses? "I am astonished at the wonderful manner I get along without seeing my whistle, and not getting dry in the least on account of it."

At this point Mr. Wade addressed him, and desired to know if he could not assemble there thirty persons together, and unite in a communication that should convince the citizens of St. Louis of the reality of spiritual intercourse, by containing such a volume of tests as should confound skepticism? He rapped out: "All very fine to talk about, Mr. What-is-your-name, and I should be very glad to accommodate you, but your fellow-citizens would believe that it came from us about as much as from a hen's-foot marrow-bone. Good night."

This last was a beautiful test to the close observer. Grey did not, while on earth, know Mr. Wade, while he knew Levy and myself, and the medium knew him better than either of us; and it was mathematically absurd that she should spell out "Mr. What-is-your-name," when she knew him so well. It was satisfactory to us, at least, of his identity.

St. Louis, February, 1856.

A. MULTEMBERGER.

## FORMATIVE POWERS OF SPIRITS.



